

I am the good Shepherd.  
John 10:11

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth  
his life for the sheep.  
John 10:11

Haugen, Rev. A. K.  
March 4

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## Sermon for Quinquagesima Sunday

### OUR SIN-BEARER

Lesson: Isaiah 53: 1-7

"The Lord hath laid on Him the iniquity of us all." —Isa. 53:6.

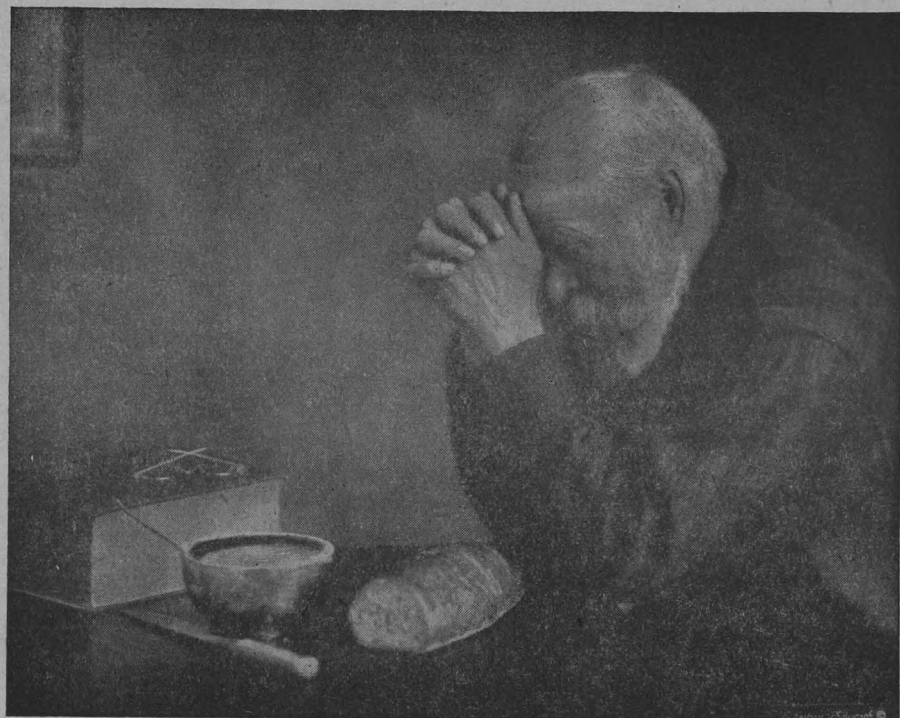
"The Lord hath laid on Him the iniquity of us all." — What a load. The iniquity of us all. Iniquity is another word for sin, and describes sin as something very wicked and unjust in itself. The word in Hebrew means crookedness or perverseness. Sin is perverseness toward God. That perverseness is so well described in the lesson today: "all we like sheep have gone astray; we have turned every one to his own way." God has a place for each one of us in life—a pasture prepared by His love and wisdom and fenced with His protection. But in the perverseness of our hearts we regard this a prison and cast longing eyes on the green hills and valleys beyond. Finally we jump the fence, as we think, to freedom. Now we can go our own way, now we shall enjoy life—no cramped pastures, no restraining fences. As our perverseness leads us from one forbidden ravine to another, we think we are finding. It does not occur to us that we are straying—that we are losing ourselves. Only when the wolf leaps to kill do we realize that the paths of sin lead not to freedom but to a wilderness in which we are at the mercy of our enemy.

When the green hills of easy money beckon you across a line which God's Spirit warns you not to go, do you murmur against the warning that restrains you? Do you ever stop to think that with the first drink, the first dance, the first cherishing of an unclean thought, the urge to envy and covet, that you are not gaining your freedom, but putting yourself at the mercy of your own perverse heart? Consider how you sin against God's goodness and love by this wicked, perverse and distrusting heart of yours. Surely God will punish for your iniquities, for God's justice demands punishment. If that punishment strikes us it means perdition.

But God's love worked our salvation. "The Lord hath laid on Him the iniquity of us all." Not on us—but on Him. Marvel of the love of God. He has laid on Christ the iniquity of us all. His own Son, the sinless One, has God sent into the world to take our sins upon Him. "Behold the Lamb of God which taketh away the sin of the world." In the Old Testament times the lamb was used as an offering for sin. Jesus was the Lamb which God provided to atone for our sins. That Lamb did not go astray; that Lamb did not murmur against God's will, that Lamb was not perverse, but willing and obedient, He yielded Himself to God's purpose giving His life on the cross for the other sheep. "He hath made Him to be sin for us Who knew no sin that we might be made the righteousness of God in Him" (II Cor. 5:21). The load of guilt which we had brought on us by our iniquity, that load was laid on Him that He might carry it away from the face of God to a place where He should remember it no more.

And where was that place? That place was Calvary. That was the place where God's justice met our sins. God's justice must meet our sins, before they can be forgotten by Him. He cannot deny His own holiness. Christ our sins upon Himself appeared before the holy and just God, and was judged and punished for our sins. He nailed them to the cross. Thank God for Calvary and for the Lamb that took our sins there.

In Leviticus 1:4 we read that when a burnt offering was being brought, the sinner should put his hand upon the head of the burnt offering; and it should then be accepted for him to make atonement for him. In that way the sinner accepted the sacrifice on behalf of himself. Similarly we must accept Christ as our Sin-bearer, or else be left to carry them ourselves to our own condemnation. Christ is our Lamb. Confessing our sins, trusting in shed blood of the Lamb, and rejoicing in the finished



Photograph used by permission of E. Enstrom, Bovey, Minnesota

## I WILL BE THANKFUL

### GRACE

"Lord, there may be many homes that are larger than mine. There may be tables groaning with food and drink in abundance. There may be riches in supplies and appointments. There may be conveniences on every hand and there may be physical assurance that tomorrow will bring still more. But, Lord, you have been with me unto this and supplied my necessary requirements. On that assurance I rest my belief that you will bless my efforts, if I apply them to the best of my ability, to carry on. I am content. —Amen".

## THANKFULNESS IN ACTION

March 10th. 1943 is Ash Wednesday. The picture above will be seen in many a home during the season of Lent. Let the Penny-a-meal box stand on the table at every meal. May it bring its silent message of the blessings of God, and be a kind invitation to show thankfulness in Action. Let prayer be sent up the Lord of the Harvest as the gifts are given to further His Kingdom. Make the placing of the coins each day in this container a festive moment. Then Lent will have a deeper significance. Then we shall sense the presence of Him who gave His all for our redemption—our blessed Lord and Saviour Jesus Christ. —V.

## MISSIONS

The great world's heart is aching fiercely in the night,  
And God alone can heal it, and God alone give light;  
And the men to bear that message, and to speak the Living Word  
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,  
While the gates of night stand open to the pathways of the seas?  
Can we shut up our compassion? Can we leave one prayer unsaid,  
Till the lands which hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,  
While above us burns the vision of Christ upon the cross;  
And the blood of God is streaming from His broken hands and side,  
And the lips of God are saying: "Tell my brothers I have died."

O voice of God, we hear Thee above the shocks of time,  
Thine echoes roll around us, and the message is sublime;  
No power of man shall thwart us, no stronghold shall dismay,  
When God commands obedience and love has led the way.

—Anon.

salvation of Calvary, let us sing throughout our earthly pilgrimage: I lay my sins on Jesus, the spotless Lamb of God; He bears them all and frees us, From the

accursed load." Amen. —A. K. H.

Josef wonders about your renewal. His address is Rose Valley, Sask.

## Christian Mission among the Jews

Rev. K. O. Stensland, a Lutheran clergyman, who has definitely felt the call to take up work among the Jews in Edmonton, Alberta has entered the field and is now located in his office in the Brandburn and Thompson Block, 10160—101st St. in that city, where there are in the neighborhood of 1800 Jews.

Pastor Stensland has spent two years at Moody Institute in Chicago taking a course in Jewish mission work under Prof. Burnstein, a Christian Jew in charge of that department.

He has served congregations of the Lutheran Brethren, but found no rest until he responded to the call to the Jewish Mission field. This he does without any board or church backing him, trusting that the Lord who has called him into this work will provide, as He prompts friends of the Jewish mission to remember him in prayer and with their gifts.

He has already made promising contacts with Jews and with friends of the Jews. I had a blessed visit with this warm-hearted brother in Christ and lover of Israel. He has effected no outward organization; but calls himself and all those who may join him with their prayers and gifts "Friends of Israel".

He is a loyal Lutheran Christian and invites any Jewish mission-minded Christian to become acquainted with him and his work. While in Edmonton holding evangelistic meetings in Central Lutheran Church Rev. M. S. Johnson, pastor, I met him and had the pleasure of having him present at my meetings.

Evangelist C. K. Solberg.

## A Tiny Little Minute

We ask, "How old are you?" We mean, "How many years have you lived?" We are prone to think in terms of years. Too often we forget the seconds, minutes, hours, and days.

Now God does not give us our life in years. A moment at a time, one day at a time—that is the way life is lived. The situation illustrated in the story of the little girl who dropped an armful of apples and could not recover them until she picked them up one at a time.

If we learn the value and the importance of a minute, time will pay us big dividends. If we live as in the presence of God every moment of our lives, each day will add something to the sum total of human happiness and to our own individual character, as witness the following poem:

"Just a tiny, little minute,  
But there're sixty seconds in it!  
Didn't make it, didn't choose it,  
Simply can't afford to lose it!  
But it's up to me to use it;  
I must suffer if I abuse it.

"Precious minutes, how they fly!  
Let us do our best and try  
Every moment 'till we die;  
Serve and honor Christ on high.  
Let our praises fill the sky,  
As humble men with angels vie.  
Surely, no one will deny  
What a minute may supply!

"Just a tiny, little minute—  
But eternity is in it!"

George P. Schmidt.

—From Lutheran Standard.

## Pithily Put

Many people find the church cold because they insist upon sitting in "Z" row. Come up front brother.

Many people will crowd around the furnace registers before the front pews in order to warm their bodies before the service.

Why not sit up front for the benefit of the soul during the service? —The Kentucky League Review.

From Western Lutheran.



## The SHEPHERD — HYRDEN

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## The Voice of the Shepherd Index

This index appeared in the last issue. This index speaks to us. We shall not mention all that it has to say. It is startling to note that there is nothing classified as doctrinal articles in the index. Of course there are some articles that touch on doctrine under "articles". The voice of the index tells us that we should stress doctrine more.

The voice also tells us that there has been a dearth of items of news from our schools. That is true of both of the Bible Schools and the Camrose Lutheran College. Listen to this voice please, you who are directly in touch with these schools.

We believe that the instruction of children is of paramount importance. We say that is fundamental in the building our church. Yet the voice of the index tells us that only two articles appeared in 1942 on this important phase of the work. This ought to shock us into action. One who is vitally interested in the work among children, who receives the Shepherd, and who lives in the United States writes thus in a letter received today: "It is too bad that we do not have more literature in the U. S. A. concerning the growth and extension of the work there. Naturally I am mostly interested in the work among the children of the land but that does not drive out my interest in the other branches of the Church work. Could you send me some kind of report of the work being done especially among the children in Canada?"

Should not the Shepherd supply this information? Let us listen to the "Voice of the Index" and make the Shepherd more vital, edifying, and informative in 1943. —V.

## The Rainbow Over Calvary

The Rainbow Over Calvary. This book is written by W. G. Polack Professor of Church History, Concordia Theological Seminary, St. Louis, Missouri, and published by Augsburg Publishing House, Minneapolis, Minnesota. The price is \$1.00.

The book has a beautiful message. Through its pages we take our place beneath the Cross of Jesus. The radiance of the Rainbow Over Calvary shines from the seven-fold words of Christ on the Cross. The book thus has seven chapters.

The author treads no new path in this devotional writing. The path is well known to the christian. The presentation of the agony and suffering of our Saviour is deeply devotional and true to scripture. The best chapter in the book is the sixth, "A Word of Victory".

A special feature is a continuous poem running throughout the book. This passion poem is not written in sentimental vein which so often weakens the portrayal of the suffering of Christ. The words are strong. Here is the first verse:

"Father, graciously forgive them  
For they know not what they do,"  
Jesus spake in deep compassion  
When the nails were driven through."

We recommend this book for devotional Lenten reading.

—Albert M. Vinge.

Man kan gjøre Feilgreb i Herrens Tjeneste, men den største af dem alle er intet at gjøre.

## Some Facts About Beer and The Brewing Industry

Among other false suggestions in a recent brewer's advertisement, we find this statement: "Many of our soldiers, sailors, airmen, and war workers are already being deprived of the nourishment and relaxation provided by a glass of beer."

Again brewers have proven themselves to be no mean psychologists when it comes to advertising. A cloak of respectability and the power of suggestion are resorted to in order to fix lies in the national mind. The only way to counteract misleading propaganda is to present the facts concerning beer as a source of nutrition and relaxation.

Roughly, beer is 90 parts water, 5 parts extract, 4 parts alcohol, and 1 part carbon dioxide gas. The food value of the small amount of extract is largely nullified by the alcohol which is properly classified as a poison. Medical science puts alcohol in the same group of narcotics as ether and chloroform (methane series). A narcotic deadens nerve sensibility. Even the nutritious malt used in the early stages of the brewing process has lost its food value, since the carbohydrates (starch and maltose sugar), and proteins have been largely destroyed by fermentation. The value of the remaining extract is spoiled in proportion to the amount of alcohol present.

We have absolute scientific proof that alcohol retards thought, delays nervous response, decreases endurance, curtails all kind of efficiency, and leads to gross inaccuracies. Luther Burbank said: "To use liquor is to the nervous system like placing sand in a watch. It wears out rapidly, making it a worthless, useless thing."

Even after a few beers, a man is unfettered mentally — which in common language means "the governor is off". He becomes contentious and pugnacious. He becomes sentimental or moody or hysterical. He becomes affectionate to a disgusting degree. He becomes gullible, coarse and talkative — a butt of ridicule and an object of pity and disgust.

Are these results of taking food? Is this the kind of relaxation we want for a nation at war? Do we want accidents, let-downs, poor health or dulled brains among our soldiers, sailors, airmen, war workers or civilians? If not, let young Canada cease to support this industry which is definitely not in harmony with social welfare in time of war nor in time of peace.

What we need today is not a depressing let-down of our inhibitions. We need relaxation which is re-creation — that kind of play which will enable us to face our work without that 'morning after' feeling. We need a fortifying and rebuilding of character, a rejuvenation of manhood and stamina; a restoring of God-given physiological and mental activities to such an extent that we can command and dictate to them — make them serve us instead of allowing ourselves to be tyrannized and victimized.

Tolerance has its limits. Canadians shall have less and less to do with an industry that waves flags, buys bonds and then advertises its patriotism one day, while undermining national stamina everyday — an industry that has sacrificed truth for profits.

G. Loken,  
Teacher Ryley High School.

## In Memoriam

A gift of \$3.00 to the Shepherd, and \$3.00 to the Bethany Sunset Home was given by the Dodds Red Cross Auxiliary, and the following friends of Dodds and Ryley: — Mr. and Mrs. Edgar Nord, Mr. and Mrs. Ole Hjelte, Mr. and Mrs. Ernest Anderson, Mr. and Mrs. A. J. Thorsley, Mr. and Mrs. P. Bietz and family, Mr. and Mrs. James Johnston, Mr. and Mrs. Ben Steffen, Hjalmer and Helma Hjelte, Mr. and Mrs. John Hjelte, Mr. and Mrs. Noah Solberg, Mr. and Mrs. E. Solberg Mr. and Mrs. A. Findlay, Mr. and Mrs. Leo Gudmundson and family, Mr. and Mrs. J. L. McPherson.

These gifts were given in memory of Bernhard Marvin Helgeland, of Dodds, Alta.

\* \* \*

A gift of one dollar was sent for Missions in memory of Mrs. Pauline Stenerson, Ryley, Alberta, was sent to us from Mr. and Mrs. Peter Mervold, Star City, Saskatchewan. We are sending it to "Friends of Israel" Jewish Mission Edmonton, Alta. —V.

## Dødsfald

Halvard N. Brujord var født den 22de januar 1893 og kom fra Ulness i Valdres Norge først til staterne, og siden til Veteran Alberta. Her har han siden levet paa sin farm. I omtrent fem og tyve aar har han staar som medlem av den Norske Lutherske Kirkes menighet — St. Olav — av Veteran. Med sin Concordia College utdannelse, sin stille elskverdige, paalidelige personlighet beholt han flere betrodde hverv inden kirke og kommune. For en lang tid hadde ikke hr. Brujord følt godt, men døden kom hurtigere en nogen tenkte. Juleaftens morgen døde han, og blev begravet paa den norsk lutherske kirkegaard den 29de december 1942. Trods fryktelig koldt veir og storm var det stor deltagelse og mange vakre blomster. Pastor Stevenson fra Veteran forettet. Likberere var: Lars Larsen, Th. Belsheim, Ivar Venaasen, Th. Haugseth, Knut Roble, og Olav Garstad. hr. Brujord efterlater sig hustru Birgit og 2 barn, Normann, Doreen, søster Mrs. Th. Haugseth, Rosalind og en bror Ivar i Alaska samt resten av sin familie i Norge. Savnet er stort badde i hjemmet og nabo-laget.

Fred med dit minne Halvard!

—En Ven

## LIDT SJELESORG

Spørsmål:

Jeg kan ikke faa dødstanker bort fra mig. De plager mig baade nat og dag. Jeg frykter nemlig for at dø, og paa samme tid vet jeg, at kan ikke undgaa døden. Disse triste tanker formørker mit liv, og jeg er ulykkelig. Hvorledes kan jeg overvinde disse tanker og bli et lykkelig menneske?

\* \* \*

Svar:

Du er ikke i den værste tilstand du som er ræd døden. Det er forresten naturligt for os at være bange for at dø. Alle levende skapninger er bange for døden. Saken er den, at vi er ikke skapt for at dø, men for at leve. Det var synden der bragte døden ind i verden, og den er en straf over synden. Vi er jo alle ræd for straf og vil gjøre hvad det kan være for at undgaa den.

Den værste tilstand et menneske kan komme ind i er, naar det er uomvendt allikevel ikke er bange for døden. Det viser at et saadant menneske sover i synden. Samvittigheten er død. Det treffer ofte at mennesker der er syke og maa lide meget, lenger med begjærighet efter dødens komme, men det er kun for at bli fri lidelsen. De tenker ikke paa den lidelse der venter alle uomvendte folk i evigheten. Du kan være glad over at din samvittighet er saapas vaaken, at du frykter for døden og dommen. Den frykt du har er egentlig en redsel for Gud, ti efter døden kommer dommen. Spørsmålet er nu, om der kan være noen hjelp mot denne frykt, saa døden kan bli en ven og ikke en fiende.

Jo, der er en saadan hjelp.

Det er Jesus der har bragt os denne hjelp. Da han kom til verden var det for at ta paa sig vor synd og paa samme tid ta paa sig straffen for synden. Straffen for synden var jo døden, ti paa den dag du æter derav skal du visselig dø.

Jesus led dødsstraffen. Det var ikke sin egen straf han led, men det var vor straf. Han sa paa korset, at det var fuldbragt, saa al vor straf der var lagt paa ham var nu utsonet. Nu vil du kanskje si: Vi maa dog allikevel dø. Ja det maa vi, men der er hjelp at faa imot denne død.

Først maa vi vende os til Gud med vor synd. Det hjelper ikke at undskylde eller glemme synden. Nei, vi maa gaa' like til Gud med alt. Det er en aapen, ærlig bekjendelse han venter av os, men denne bekjendelse kommer ikke, før samvittigheten vaakner, saa synden smerter og gjør en urolig. Guds ord forteller os klart og tydeligt, hvad Gud gjør med en saadan der kommer nedbøiet og bedrøvet over sin synd. Han sier ikke: Nu skal du straffes med døden, fordi du bekjender din synd. Nei, han sier det motsatte: Jesus blev straffet med døden for at du skal bli fri. Døden er ikke en straffedom lenger, men den er en ven der bringer en tret sjel hvile og fører den sikkert over det skille der er mellom tiden og evigheten.

Det kommer altsaa an paa, om vi har hat et opgjør med Gud, og om vi har vendt os til ham og bedt om naade for alle vore synder. Den som kommer til mig, støter jeg ikke ut, sier Jesus. Det var dette der hadde git David frimodighet til at se døden i møte. Han sier nemlig: Om jeg end skal vandre gjennom dødsdyggens dal,

## Bryte med synden straks — eller lidt efter lidt?

Det hendte en dag i min hjelpeprestid hos avdøde domprost Hansteen i Domkirken menighet i Bergen at det kom en yngre mand op paa kontoret for at be om lysing. Mens jeg førte ind de nødvendige opplysninger i protokollen, merket jeg at det luktet spirituosa av mannen.

"Drikker De?" dristet jeg mig til at spørre ham.

"Ja, jeg gjør nok det," svarte han.

"Men det bør De slutte med, især nu naar De skal gifte Dem og faar ansvar, ikke bare for Dem selv, men ogsaa for Deres hjem."

"Ja, jeg har nok tenkt paa det og har besluttet mig til at slutte lidt efter lidt med at drikke."

"Hvorfor lidt efter lidt og ikke med en gang?"

"Nei, hvis jeg skal slutte med en gang greier jeg det ikke. Men hvis jeg venner mig av med det lidt efter lidt, skal det nok gaa."

Jeg hadde ingen tro paa denne avvendingsmetode og sa ham det like ut. Men han holdt paa sit. Det var den eneste maaten det kunde gaa paa for ham, mente han.

En tid efter blev han viet.

Saa var det en kveldsstund jeg gik en tur opover Kalfaret. Et stykke foran mig saa jeg et par komme gaaende arm i arm. Han var meget ustø, hun gjorde hvad hun kunde for at støtte ham. Da de kom nærmere, drog jeg kjensel paa manden: det var ham som vilde slutte lidt efter lidt med at drikke!

En tid gik. Som prest ved Bergens kretsfengsel kom jeg en dag ind i cellen til en ny fange. Hvem andre var det jeg skulde treffe end manden som vilde slutte med at drikke — lidt efter lidt! I samtalsens løp fortalte han, at han i beruselse hadde været med paa et indbrudstyveri, og da han før var straffet, var det al sandsynlighet for at han denne gang vilde bli sendt til Bods-fengslet.

"Aa nei, det gik nok ikke med min metode allikevel," sukket han.

Det er kanskje en anden synd end drukenskap du ligger under for, kjære leser. Du følger det nedverdige i at være syndens træl og har ofte sagt til dig selv, at dette gaar ikke, det maa bli slut! Men du har ikke villet bryte med synden straks, men lidt efter lidt, venne dig av med den likesom. Er det tilfelde; da vil jeg si dig en ting: du vil ikke bryte med din synd, for du elsker den.

Eller du brøt med den, trodde ialfald at du gjorde det, men faldt tilbake igjen.

Min ven, det er en som kan sette den fangne i frihet, gi den svake ny styrke — Jesus! Gaa til ham og prøv ham!

(L. Frøyland i "Hylden".)

frykter jeg ikke for ondt, ti du er med mig; din kjep og din stav trøster mig, Han hadde faat trøst ut av Guds ord og derfor fryktet han ikke for døden. Det samme var tilfelde med Paulus. Han stanset for Jesus kald og spurte hvad han skulde gjøre. Det blev en alvorlig stund for ham, da han maatte tilstaa, at han hadde forfulgt Jesus, men dette opgjør forandret hele hans liv. Han kom i det rette forhold til Gud. Han kunde si: Jeg har lyst til at fare herfra og være med Kristus, ti det er meget bedre. Derfor kunde de gamle synge: Min død er mig til gode, ti Jesus er min ven. Saa dør jeg vel tilmode fra verdens jammer her. Jeg dør med frydetanker, ti jeg er Jesu lem. Jeg letter glad mit anker og seller trøstigt hjem.

Bare vend dig til Gud, og du skal finde hjelp mot den frykt der nu formørker dit liv. Du vil bli et helt nyt menneske. Livet vil bli saa meget lysere og lettere, og du vil se helt anderledes paa døden.

Imidlertid, naar du faar se nye feiltrin i dit liv, da vil nok denne frykt komme igjen, men da har du lært veien hen til Kristus, og da kan du igjen si, som der staar i en salme: Jeg tror at Jesus ved sit blod har gjort for alle synder bod, at dette blod evindeligen skal gjelde og skal frelse mig.

Den som ikke vil vende sig til Gud og bekjende sine synder, har grund til at frykte for døden, ti der staar: Det er beskikket menneskene en gang at dø, men derefter dommen. Den som ikke har faat ordne sin sak her, vil tilslut bli dømt, og det vil bli en evig straf og utelukkelse fra Guds ansikt. —S. H. Njaa.

Et ædelt og opofrende liv er en vægtig indsats for Guds rikes fremme paa jorden.



"The Girl Who Volunteered To Stay At Home"

By Mrs. E. C. Kronk.

In Margret Benton's hand was a letter from the Foreign Mission Board. In her heart was bitter disappointment.

To think that, after she had fought out the long, hard struggle with her father's opposition, she should receive this letter from the Mission Board, telling her she could not be sent to the Mission Field. Her heart was bitter.

"Why do they keep on telling those heart rending stories of the need of more workers, and get a girl to give up all of her cherished plans and to make all kinds of family discord merely to have the privilege of notifying her that the board does not deem it wise to send any more young women at the present time!" she questioned.

She had been so radiantly happy when, after years of pleading, she had secured her father's consent for her to go to the Foreign Field. She had fancied that settled everything, and now, the door she longed to enter was closed.

That very evening Mrs. Stone from Japan was to talk to the young people in the church. Margret smiled a bit scornfully as she thought of the meeting. "I suppose she will plead with tears in her eyes, for more laborers, and try to get some poor soul to go through indescribable struggles just in order to hand her a polite notification that her services are not desired," she thought.

Mrs. Stone came to the meeting from a session of the Mission Board. Her eyes were not full of tears, but they were full of purpose and determination that night. She told them about the board meeting; about the two missionaries who were on furlough and with no money in the Treasury to send them back; about the students who were being turned away from the school because there was no more dormitory space; about the passing of the opportunity of securing Government recognition for a kindergarten because no building could be erected; about the missionary whose health had been wrecked because he had been obliged to live in a poor native house; about the ten volunteers whose declarations were before the Board and who could not be sent out because the Treasury was empty.

Then she told of the hundreds of Sunday Schools that had not made a missionary offering because no one was giving any attention to Missions in those Sunday Schools; of the thousands of children who were growing up without any missionary interest because no one offered to train them; of the hundreds of congregations with no missionary societies because no one would begin the work; of the tens of thousands of people who might gain intelligent interest through Mission study classes if leaders could be found.

"It's a queer thing," she went on, "how we are inclined to sigh each for the other's opportunity." I suppose some of you tonight are longing for an opportunity. I thank God every day for allowing me to go to Japan, but I long tonight with all my soul for the opportunity which is yours. Today at the Board meeting we spent ten hours in discussing the problems of our work. What do you think these problems are? The opposition of the government? The hatred of the natives? The difficulty in finding entrance for our workers? Not one moment was given to any of these. There was one hour of discussion of the problems of administration and policy on the foreign field and nine hours of discussion of the problems arising from the indifference and lack of support of the church at home.

"Many times I have pleaded for volunteers to go to the field. Tonight I am pleading for volunteers to stay at home. If you cannot go to the Foreign Field in person do not feel that the door is closed to you. God may be keeping you at home as a unity in order to send you out as a multiplication table. Multiply the efforts of your life by training a

whole Junior society, by enlisting a whole Sunday School, by quickening the interest of a whole Missionary Society or of many societies, by leading a Mission Study class. The doors we would enter in Foreign lands we cannot, because we fail so utterly in getting the people here to realize their part of the work.

"The responsibility for the evangelization of the world rests with equal weight on those who go and those who stay. God calls to service those whom he would have work in America just as surely as he calls those whom He would have work in Foreign Fields. Two-thirds of our people at home are doing nothing for our foreign work. I plead with you young people who belong to the third that is interested to volunteer to stay at home and work to the limit of your strength to enlist them and secure their support for the work. We need volunteers to go but not another one can go until some of those who stay realize their part in the work and give themselves with fuller consecration to it."

That night Margret Benton signed her second volunteer pledge: "If God does not permit me to go to the Foreign Field, I will strive to give my life as completely to Missionary service and sacrifice as if I had gone. My time, my efforts, my intellect, my money, shall be used with my eyes upon a lost world. This purpose which I take for my own life I will strive to communicate in every way possible to other lives with which I come in contact."

There was no bitterness in her heart but a great peace when she signed her name to it and placed it in her Bible. She was filled with determination that for a time at least she would "go into all the world" by realizing the responsibility of staying at home.

**Question:** Recently I was asked to purchase a ticket on a quilt that was being raffled off by one of our Church organizations. I refused to buy it because I believe that such methods of raising money are mild forms of gambling, and therefore have no place in any Church organization. I understand that raffling is even against the laws of the state. What do you think of raising funds in that way?

**Answer:** No Church should under any circumstances stoop to such methods of church support. First because it is gambling, at least in spirit if not in letter and form. Gambling is unlawful and Christ does not want His cause promoted by unlawful methods. Second because it provides a wrong motive for church-support. It appeals to the instinct of gain while Christian giving appeals to the love of Christ in the believer. Christian church support is giving and not getting. It is done "unto the Lord" and not with the prospect of gain. Third because it is contrary to God's Word. Providing a wrong motive and appeal, raffling and similar methods of church support are out of harmony with the Bible's teaching on Christian giving. According to the Word, Christ's cause is to be supported by direct, voluntary gifts presented unto Him as a thankoffering for His manifold blessings and not as the price for some material return. Church support secured by the many money-making methods still employed by some churches cannot be regarded as Christian giving any more than the merchant can interpret his returns in business as Christian giving. Nor can the church member regard the money which he paid for fun, food, chances, etc., as a gift unto the Lord. Fourth because it militates against the introduction of operation of a truly Christian method of giving. Money-raising and money-giving are opposites. There can be no consistent preaching, teaching and practice of Christian giving where its opposite is tolerated and practiced. Fifth because all these money-making devices are the most uneconomical methods of church support. It costs much more to support the Lord's cause by money raising than by Christian giving. Finally, it robs

THE FOOL

"The fool hath said in his heart, There is no God." —Psalm 14:1.

An evangelist, E. L. Hyde, conducted some revival meetings in New Jersey, and in the course of his remarks said that he could prove to the satisfaction of any infidel within ten minutes that he was a fool. The next morning while walking, a gentleman accosted him very abruptly by saying, "Aren't you the evangelist preaching up here at the church?"

"Yes, sir."

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove to the satisfaction of any one within ten minutes that all infidels are fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said: "Where is your infidel?"

"I claim to be one," was the reply, "and I want you to know I am no fool either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and have traveled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it."

"You are certain there is nothing in it."

"Yes, sir; there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him, nor was Mr. Hyde published in the city papers. —*The Christian Digest.*

As I Remember . . .

This was different! Through my partially opened window came the sounds of hundreds of ringing, clanging bells; of thousands of voices in loud waves of boisterous laughter. I pulled the drape string, sat down upon the window seat, and looked out.

Fragments of soft white velvet fell lazily to the ground. The street lights were indistinct and vaguely soft. The word looked so mellow and kind; yet it sounded so harsh and loud. It seemed as if the entire city, robed in streamers, confetti, and silly little hats, had suddenly awakened and begun to play hilariously.

I smiled. I no longer heard the ringing. I no longer heard the harsh laughter. Far beyond the city's skyline, I saw another New Year's Eve. There was song. There was laughter, too, but that laughter rippled. Inside it was warm and cozy and friendly.

Mother was at the piano and my three brothers were singing hymns in harmony. Dad sat in the big chair near the Christmas tree. Grandma was cutting up lefse in the kitchen. My younger sister and I were placing the choicest china and glistening glassware on the huge dining table. I heard little brother ask, "We aren't having company tonight, are we?" "Of course not. This is just another of our nights," he was informed. He wasn't old enough to realize or remember that each New Year's Eve was delightfully the same.

Occasionally one of us would stop and join in the singing around the piano. No one hurried. No one scolded.

Finally the meal was ready. Each knew his own place; it was always the same on this evening for we sat in order of our ages —Grandma at the head, then dad, then mother, then myself, next my three brothers, and so on. Eleven of us raised our voices in thanksgiving to God as we sang our table grace. We ate, we reminisced, we laughed, we loved and were loved. There was kindness and happiness.

At the close of the meal came the family meditation. Whoever was to lead was also responsible for having the Bible at the table as well as choosing the portion to be read and offering the prayer. Each New Year's Eve it was someone's special turn. That, too, we did according to ages.

Dishes were fun, too; for everybody

the participants of the joy and spiritual blessing of Christian giving. "Christian giving is an essential part of Christian living."

Bible Banner.

Pointers on the Movies

There has been much said about the movies, and many are the reasons for regarding the movies as detrimental. Here are some reasons:

1. Children keep late hours. This hinders school work the following day.

2. Many crimes that are committed are directly connected with what has been seen in a movie.

3. Recently in one of our leading magazines it is stated that a church organization had made a survey of films and made a plea that young people should no longer attend.

4. The pleasure children receive in movies often results in hero-worship. Actor and actresses are set up as ideals, and children try to imitate these "heroes" and "heroines". This is often a very low ideal.

5. Love depicted on the screen is often degrading and lead youth on the wrong path.

6. Movies encourage drinking intoxicating liquor.

7. Some of the titles indicate that the movies is no place for a Christian.

Examples: "Halleluja I'm a bum", and "Merrily we go to Hell".

Proverbs 6:27 says: "Can a man take fire in his bosom and not be burned?" The obvious answer is that he cannot. Can a Christian attend a movie, and a midweek prayer meeting and enjoy both?

I think that movies at present are doing untold harm to the people who attend.

Mrs. M. K. Lowry,  
Kingman, Alta.

Sanctuary

Let us put by some hour of every day For holy things! Whether it be when dawn Peers at the windowpane, or when the noon Flames like a burnished topaz in the vault, Or when the thrush pours in the ear of eve Its plaintive monody; some little hour Wherein to hold rapt converse with the soul, From sordidness and self a sanctuary, Swept by the winnowing of unseen wings, And touched by the White Light Ineffable!

SHEPHERD ORDER BLANK

(Clip out and mail to Rev. Josef B. Haave, Rose Valley, Sask.)

Date \_\_\_\_\_  
Dear Pastor Haave:-

Enclosed please find \$..... in payment of my own (new, old) subscription for ..... years.

(Name) \_\_\_\_\_

(Address) \_\_\_\_\_

The above stated amount also covers a gift subscription for ..... years to:

M \_\_\_\_\_  
(Name)

(Address) \_\_\_\_\_

P. S.—We shall be pleased to send, at no extra cost to you, a neat greeting card to the beneficiary of your gift subscription, stating who is responsible for the present. If you wish us to do so, check here.....

helped. Then the hustling began. It was time to get ready for the Watchnight Service at church.

The entire congregation gathered in the basement for a social hour and lunch. It was like one big family. At 11:30, everyone met upstairs for a special devotion and hymn sing. While the numberless bells pealed and the clocks struck twelve, everyone bowed in prayer. Thus the New Year began.

As the scene faded from my mind's eye, I suddenly realized that just now another New Year was being ushered in. Grandma was not there this year; neither was I. My third brother was home from college for the holidays... I knelt. Humbly I sought to express my thankfulness to Him for a Christian home. I breathed a prayer for His guidance through the year which lay before me. Another year had begun.



## The Question of Scriptural Baptism

Many young people of our church are assailed on the question of baptism. Some are timid in seeking help. Others seek help. We print this letter from a troubled soul, and the answer to it. May it be a help to others who are troubled. —V.

Dear .....

I suppose this is rather a surprise to hear from me..... We have a real nice place to stay although we have some differences. Here's coming to what I wanted to find out.....

Last night we started discussing it (our beliefs) and I find I know so little about the Bible. They believe in immersion and they showed us several passages about baptism, and they are all under water. ....

They asked us to give a passage which said sprinkling was to be used. .... Another thing they don't believe in infant baptism. They quoted several verses to us and there was no case in which children were baptized.

They say a person is responsible for his sins only after they are old enough to distinguish right from wrong.

Could you give us some references on this too?

Sincerely,

\* \* \*

Dear .....

### GRACE AND PEACE IN CHRIST JESUS!

It made us happy to share with you the solid foundation we have on the question of baptism. There is absolutely no doubt whatever that the view our church finds in scripture is the correct one. When the question is approached from the viewpoint of faith there is no difficulty. It is when reason is mixed with faith that difficulty arises. Let us always remember what the Lord says in Proverbs 3:5.

*"Trust in the Lord with all thine heart; and lean not unto thine own understanding."*

So when the Lord speaks in scripture let us in childlike faith accept it. To deny infant baptism, and to hold that scripture teaches immersion as the only mode of baptism can only be done by injecting into scripture our own ideas.

There seems to be three ways in which the group to which you refer are definitely on unscriptural ground. These are:

1. That Immersion, and only immersion is taught as the right mode of baptism.
2. That the Bible teaches only adult baptism.
3. That a person is responsible for his sins only after he is old enough to distinguish right from wrong.

All three statements above are based on a wrong interpretation of scripture. We shall prove from scripture that they have no scriptural support.

By your letter I gather that they ask you to prove that the Bible teaches sprinkling or pouring. The Bible does not teach that. Nor does the Bible teach immersion. It teaches absolutely nothing about the amount of water needed. Not one scripture passage from Genesis to Revelation proves the amount of water to be used. It most definitely teaches that Water and the Word is necessary, but that is all.

For that reason the Lutheran Church, as does also scripture, lays no stress on the amount of water used. If one has been baptized in the Name of the Father, Son, and Holy Ghost — one has been rightly baptized if either immersion or sprinkling was used.

You do not tell me what passages this group uses to prove immersion. However, these are familiar. We shall look at three of the usual "proofs" presented.

1. Jesus was baptized by immersion is asserted. We better not say we want to baptized only in the way Jesus was baptized, for no one knows how He was baptized. Matthew 3:16 says: "And Jesus, when He was baptized went up straightway out of the water:" (namely Jordan). Mark says: "And straightway coming up out of the water". Luke and John say nothing about the water. Surely no one would want to say there is proof of immersion in the statements in Matthew and Mark! One does not need to be immersed if one goes down into a river and comes up out of a river. There is no proof of how Jesus was baptized.

2. Romans 6:4: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life."

So they tell us that baptism means burial under the water. Surely this does not refer to the physical burial under water. If it does, what does verse 6 in the same chapter mean:

Knowing this, that our old man is crucified with him.... If they are correct in saying that burial in verse four is physical then by the same token verse six means a physical crucifixion! No one believes we have to be physically nailed to a tree. The term "buried" speaks of a much deeper burial — it speaks of a spiritual burial. So does the term "crucified" in verse mean a spiritual crucifixion. See also Galatians 2:20. There is no proof in Romans 6:4 for immersion.

3. Another passage they set forth is Acts 8: 36—39. Read the whole section. We shall quote verses 38—39 where the "proof" is supposed to be found for immersion.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him, and when they were come up out of the water...."

Note that it is said that they both went into the water, and then repeated "both Philip and the Eunuch." If immersion were the only means used at that time would it be necessary to emphasize, and repeat that they both went into the water? How else could immersion be carried out?

Then too we note that both were in the water but only one was baptized. If this passage proves that the eunuch was immersed because he went down into the water then it also proves that Philip was immersed at the same time. But only one was baptized, scripture states. So "went down into the water" proves nothing either for Philip or the Eunuch. It prove nothing about the mode of baptism.

Then the word baptize as used in the scripture may mean dip repeatedly, wash, immerge, or submerge. In fact the word in Mark 7:4 in Greek is as follows: "Except they wash (Bapto) they eat not" Surely that does not mean that they immersed themselves three times a day!

There is therefore no command as to the amount of water. But baptism must be with Water connected with the Word.

\* \* \*

The second fallacy is this:

2. That the Bible teaches only adult baptism.

Baptism is for all men. How else can we understand Matthew 28:19? Let them prove that infants are not included in "all nations".

Did Peter make a mistake in his Pentecost sermon Acts 2: 38—39, when he said, speaking of baptism:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" — then he added in verse 39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

It is natural that baptism of adults is mentioned in Acts. The Gospel was just at that time being spread. But who can prove that infants were not included in the whole households baptized? Acts 16:14—15, 31—33, Acts 18:8.

The Bible does not state that women should partake of communion or the Lord's Supper yet the Christian church rightly does not question that they have the right to come to the Lord's table.

The great fallacy is to turn upside down the teaching of Christ. Christ emphasized in word and action that a grown up must become as a little child to enter the kingdom. The despisers of infant baptism say that a little child must "get old enough" before it can appropriate the Grace of God — just reversing the statement of Christ.

The peculiar thing is that the opposers of infant baptism say that an infant is a child of God in its natural state. Is not baptism for God's children? But the infant is not born into the Kingdom of God through natural birth.

\* \* \*

Then we come to the third fallacy:

3. That a person is responsible for his sins only after he is old enough to distinguish between right and wrong.

What do the Scriptures teach? See. Genesis 5: 3, Psalm 51:5, John 3: 6, Eph. 2:3b. and John 3:5. We shall look at John 3:5. Thus it reads:

"Jesus answered, Verily, verily, I say unto thee: Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

That which is born of flesh is flesh. But they will say that "water" does not mean water in this passage. Some say "water" means the word in John 3:5. If that is the case, then what does Eph. 5:26 mean by "water"?

But then Romans 5:13 is mentioned.

"For until the law, sin was in the world; but sin is not imputed when there is no law".

Does that prove that an infant does not need the Grace of God? Then it were better not to send missionaries to the heathen, for since they know not the law—they are all saved. Does anyone believe that?

"To such belongeth the kingdom of God" is mentioned practically the same in Mark 10:14b, Luke 18:16, Matt. 19:14.

Note the revised version on this. That is according to the Greek. The Norwegian has always had it correct. "To such belongeth the kingdom of God" is correct. It does not say that the children belong to the kingdom, but that the kingdom belongs to the children. This is not the same. A child may have an inheritance coming—it may rightfully belong to the child—but the child must meet the requirements laid down.

Nowhere does it say that an infant born into the world is fit for the kingdom of God. But the Bible says that death entered through sin. Romans 5:12. And little children die. It does say that they must be born again by water and Spirit. And it does say that baptism saves. See John 3:5, Gal. 3:27, Acts 2: 38—39, Acts 22: 16, Titus 3:5, and I Peter 3: 20—21.

But can a little child have faith? Jesus said so. Matthew 18:6. How is faith obtained by a grown-up? By reason? No it is a gift of God. Eph. 2:8. Can God give that gift to a child in baptism? No one should doubt that. What does it matter if we cannot "see" how these things can be? See John 11:40, Isaiah 55: 8—9, Rom. 11:33.

So we see from the Word that children are born in sin, born under the old Adam. That they must be born again. That there is no scripture that says they are not accountable until the know right and wrong.

So we are on safe ground. It is not something to be argued but to be believed. It is reason that stands in the way. Some say, "I do not see how a little water and the word can do anything for an infant". Well, who said you should see? Not Jesus. He said you should believe and then you should see. In God's kingdom believing is seeing, in the kingdom of the world, seeing is believing.

We are happy that you wrote us. If every member of the confirmation classes would come with questions when they are assailed for their faith, it would be much better.

I do hope this letter will help you. It is a restful place to be, this place where we live under "Thus saith the Lord", and not under "what do I think?"

We shall remember you in prayer  
Greetings in Jesus' Name.

## A PRAYING MOTHER — A CHANGED FAMILY

Sgt. Willard L. Conradson

Mine is the true story of one Lutheran family. This family was a great deal like many of our families, but there was a great change brought about in it. Why? Because of a praying mother and her ceaseless, believing, and unselfish prayers.

There is the father, mother, one daughter, and three sons. Like too many of our families they went to God's house only when it was very convenient and, of course, Christmas and Easter. The children were all baptized and confirmed in the Lutheran church, but that was all the further they went. The mother "enjoyed" her share of the worldly pleasures that most would-be church-goers do, as did the father and all of the children. They just went on living like most folks do, being respectable in the eyes of the world; but God was not, and is not, fooled by such families.

This mother at one time or other started attending services more regularly than before. Just why or exactly when only God knows. She had never been confirmed and was soon enrolled in the adult confirmation

class which had been started by the very energetic pastor. The rest of the family thought it "very nice" for mother to be confirmed since all of the children and the father had been.

But while this mother was taking confirmation instruction she realized something glorious in her life that she had never known existed before—the power of prayer—believing and patient prayer. The family noticed her reading the Bible now instead of going to card parties, etc. However, they just went on living in sin and figured, "Mother will snap out of her religious spell one of these days." But mother knew she had the God given privilege of prayer and just kept on reading her Bible more than ever. She did not stop at mere reading though. Every so often while reading she was seen by her family to raise her glasses up on her forehead and rub her eyes, but it is my guess that she was praying between chapters while she did it. She has the nicest way of praying quietly all by herself, for around others she is quite shy.

She prayed for perhaps two years before her first victory was won. Her only daughter was won for Christ. Did she boast? No! She said nothing, but the joy was written all over her angel-like face; and she kept right on praying. Another year or two passed—it is difficult to recall exactly—and her unwavering faith in prayer was again rewarded when her youngest son yielded his heart to Christ. Indeed she was a very happy mother, but no matter how happy she was she never forgot to be a praying mother. "Let's see," she must have mused to herself, "There is my husband who must be delivered from his drink habit and two sons left."

Pray — pray — pray — always she prayed. While making cookies, while washing the dishes, she always prayed to her God and Savior Jesus Christ. And never did she neglect worship in His house. Time went on and one of her sons returned home. Now he found all those things for which he formerly had no time or interest to be appealing to him. He became interested in Bible camp and attended. I believe it was at camp that he found his Savior.

After these children had found Christ she had additional prayers to utter on their behalf. Never did she forget to pray God to strengthen them in their Christian lives.

She is still praying today—this very instant I dare say. She has seen the effect of prayer on her husband's drink habit. Oh, some people wonder how come Mr. .... doesn't join the boys in the rounds at the bar any more, but she just smiles to herself and thanks God in her heart for answering her prayers so bounteously.

She has shaped the lives of her family by her prayers. All of her children have found Christian life partners. One of her sons is entering the ministry and he feels certain that God called him largely because of her prayers.

Her prayers are never for herself, but always for the glory of God the Father and the Son. All she ever asks for herself is more grace and strength to pray more effectively for others. Still she is praying for her family and now, more than ever, she is asking God to protect our nation and to keep it free for changed families such as hers, and in order to yet give the chance for other mothers to bring about a God-change in their families.

Why do I tell you this story? I tell it because through the example of my own dear mother some other mother might be given strength to become an ever-praying mother for the extension of God's kingdom and a greater Christian America.

—Lutheran Herald.

## God and the Night

I like the night.  
When lengthening shadows hide the things  
Of earth, my ransomed soul takes wings  
And neighbors with the beckoning stars;  
Orion, Gemini and Mars.  
God hides a world that I may see  
The universe He made for me.

When tramping feet and creaking wheel  
Give way to silence, then there steal  
Out of the night faint soundless sounds;  
Celestial sentries on their rounds.  
God stills a world that I may hear  
The singing of each swinging sphere.  
That's why I like the night.

—Andrew Gillies.

"The test of a man is what he thinks or does when he is alone."

—Dr. Weswig.



# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Winnipeg, Manitoba, Første Nr. i March, 1943

Jeg er den gode Hyrde.

Joh. 10:11

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

## 1. søndag i faste

### LIDELSENS HEMMELIGHET

Evangelium: Matt. 16, 21—23.

Fra den tid begyndte Jesus at gi sine discipule tilkjende, at han skulde gaa til Jerusalem og lide meget av de ældste og ypperstepresterne og de skriftlærde, og slaas ihjel og opstaa paa den tredje dag.

Da tok Peter ham til side og begyndte at irettesette ham og sa: Gud fri dig, Herre! Dette maa ingenlunde vederfares dig! Men han vendte sig og sa til Peter: Vik bak mig, Satan! Du er mig til anstøt; ti du har ikke sans for det som hører Gud til, men bare for det som hører menneskene til.

Vi ser av evangelierne at Jesus var inde paa mange dype og hemmelige ting i sine samtaler med discipulene. Men det emne han i teksten idag tar op til samtale, det synes at ha været det vanskeligste for dem. Lukas har klarest fortalt hvor vanskelig det var: "De forstod ikke noget av dette, og dette ord var skjult for dem, og de skjønnte ikke det han sa." Luk. 18, 34.

Det var lidelsen Jesus talte om. Sin egen store lidelse ind i en forsmædelig død. Peter begyndte da i sin barnlige og velmenne uforstand at irettesette Jesus og bad Gud fri ham fra noget saa forfærdelig. Men da lyder Jesu svar skarpere end Peter nogengang ellers fik det: "Vik bak mig, Satan! Du har ikke sans for det som hører Gud til, bare for det som hører menneskene til."

Uten at vite det hadde Peter her gaat Satans erende og forsøkt at bryte sig ind til Jesu dyreste eie, den frivillige lidelses hemmelighet. Og her holdt Jesus en skarp vakt.

Jesus blir for stor for mig fra hvilken side jeg faar se ham. Han er stor i sin magt over naturkræfterne og aandemagterne, over menneskene og fremforalt over sig selv. Han er stor i sin barmhjertighet og medfølelse med de lidende. Han er stor i sin uforfærdede sandhet. Han er stor i sin hellige harme. Men jo mere jeg betrakter ham, jo større blir han for mig i sin lidelse. Og skriften lar mig litt efter litt ane at lidelsen er hemmeligheten i Jesu storhet, baade i hans persons og i hans livsverks storhet.

Han var uten synd fra mors liv av. Han var Gud i et menneskes person. Og dog lærte han lydighet av det han led. Ja, det var lidelsen som gjorde ham fuldkommen. Hebr. 5, 8—9. Lidelsen er for Jesus det, hvorved han i særegen forstand forherliget Gud. Derfor sier han da Judas gik ut av nadversalen for at forraade ham: *Nu* er menneskesønnen herliggjort og Gud er herliggjort i ham. Johs. 13, 31. Og i teksten idag sier Jesus: Det at *ville lide* vil si at ha sans for det som hører Gud til. Det *ikke at ville lide* vil si at ha sans for det som hører menneskene til.

Og den apostel der fik se dypest ind i Jesu evangeliums hemmeligheter vet sig ikke noget større ønske end ved Jesu opstandelseskraft at faa dele Jesu lidelse. Fil. 3, 10. Og han priser sine venner lykkelige fordi det blev dem undt ikke bare at tro paa Kristus, men og at lide for hans skyld. Fil. 1, 29.

Lidelsen er hemmeligheten ogsaa i den troendes liv. Mange av os spør os selv og andre, hvorfor vi ikke vokser og utvikler os mere som kristne. Svaret til de fleste av os vilde vist bli: I tar imot Guds ufor skyldte naade for at ha det godt, istedenfor at bruke den som kraft til at lide med Jesus.

Steinberger sier etsteds: "Har du ogsaa tunge timer? Hvad venter du dig av dem? At de skal bli slut saa hurtig som mulig? Dertil er de ikke git, men til at bringe dig en ny herlighet. Hvad ser du bak lidelsesbægeret, bak korset? Ser du herlighet bak det? At gaa av veien for en lidelse Gud legger i vor vei, betyr altid at gaa glip av en herlighet."

Lidelsen er livsfornyet for det nye jeg og døden for det gamle.

—O. HALLESBY.

De gaar og græder, bærende den sæd de utstrør; de kommer hjem med fryderaap, bærende sine kornbaand. —Sal 126, 5-6.

## Hold op med al kritikk! Gaa ut og arbeid.

Det hendte en gang, naar og hvor kan være det samme, at lederne indenom en vis forsamling kom sammen for at overveie, hvad der kunde gjøres med hensyn til tilstanden i forsamlingen. Det var ikke som det burde være. Sjelden blev noen omvendt. Mange benke var tomme ved møterne. De som var misfornøiet var saa mange, at det kunde være tilstrekkelig for et dusin forsamlinger. Selv kollektkurven hadde begyndt at skjære dem i øinene. Og dette frem for alt gjorde at tiden nu var inde til at vedtage bestemmelser og forandringer til noe bedre.

I en alvorlig sindsstemning kom bestyrelsesmedlemmerne tilsammen i et av brødrenes hjem for at undersøke aarsaken til vanskelighetene. Meget drøftedes og overveiedes — undersøkelsen varte lenge, og de kom overens om, at deres stakkels predikant var aarsaken til alt dette onde.

En sa, at han preket for lenge og skremte folket. En anden sa, at han forsømt at gjøre husbesøk. En tredje, at han manglet salvelse, ild og aandskraft. De besluttet da at besøke ham og si ham deres hjerter tanker. Det var et sørgelig erinde og svært nok at utføre. Under den hjerteligste enighet antog de imidlertid en saalydende resolution:

"Eftersom tilstanden inden om menigheten er høist beklagelsesverdig, følger vi os, paa grund av vor interesse og ansvar for virksomheten, nødsaget til at raade vor predikant til at gi akt paa Guds ledelse og ta kald til noen anden plads; ti forholdene viser at den plads han nu har, ikke er passende for ham." Efter at man hadde tat denne bestemmelse, fortsattes samtalen med stor munterhet.

Nu hendte det sig at der i et hjørne av rummet, hvor de var forsamlet, stod et bur med en papegøie i. Den hadde hørt alt som forhandleles paa møtet, og den nylig var ankommet til denne plads, kjendte den ikke til noe andet sprog end hvad den hadde lært av sin forrige eiermand, der var kaptein paa et fartøi. Den hadde under hele sammenkomsten været lutter øre, heldt hovedet til siden, likesom for at ta deres emne grundig i overveie. En av brødrene, der var særlig mørk i sindet, holdt en lang sørgelig tale om de ulykkelige forhold i forsamlingen, og la skylden paa predikanten. Naturligvis; men da han sluttet, tok papegøien ordet. Den strakte hovedet frem og uten at begjære ordet skrek den som en streng sjøkaptein: "*Arbeid, I lømler — arbeid!*"

Dens brutale og uforskammede uttryksmaate var nær ved at gjøre den et hoved kortere; ti en av de tilstedeværende vilde vride halsen om paa dyret, som ikke hadde bedre syn for disse ledere i deres umaadelig vektige erinder. En av lederne faldt imidlertid ind en stund efter og sa: "Fuglen har ret, og vi har uret. Arbeide er sikkert det rette middel." De forskjellige indsa sin feiltagelse. Predikantens feil hadde optat deres sind saa meget at de ikke saa sine egne. De tilbakeholdt nu sin resolution, bad Gud om tilgivelse og hjelp, gik hver til sit hjem og begyndte derefter med liv og kraft at hjelpe predikanten i hans streben.

I løpet av noen faa uker begyndte menigheten at blomstre. Alle begyndte at arbeide som myrer, og velsignelsen strømmet ind i forsamlingen, ind i medlemmernes hjerte og hjem. Og papegøien levet til den blev gammel og fortsatte hele tiden med sit motto. Med krokett hals og øinene blinkende gav den s itdaglige raad til sine tilhørere: "*Arbeid, I lømler, arbeid!*" Dens vekkelsesrop kunde maaske behøves at høres i mer end en forsamling.

(Fra "*The Scrap Book*".)

"Vi skal faa hele evigheten til aa fryde oss over at vi seiret i livet. Men vi har bare de faa timer før solnedgang til aa vinne seiren."

\* \* \*

Somme har det saa travelt med at tjene Brød for sine Børn, at de glemmer at Børnene ikke lever af Brød alene.

\* \* \*

Bed at Gud maa gripe ind og lindre nøden i verden og være hos dem som jages, sulter, lider og maa sætte livet ind!

## For den anfektede.

En bedrøvet kvinde klaget for en prest, at hun hadde saa forferdelig syndige tanker, ja rent ut gudsbespottelige tanker endog, naar hun vilde be, samt at mange urene lyster og begjeringer besværet hende. Da svarte presten:

"En ærbar og from jomfru gik en dag i kirken; men underveis blev hun antastet av en drukken soldat, som først tiltalte hende uanstendig, men siden, da hun vilde undvike ham, begyndte at kaste smuds paa hendes klæder saaledes, at hun ikke kunde gaa i Guds hus, men maatte vende hjem. Hadde nu denne jomfrus far noen anledning til at bli vred paa sin datter, fordi hun var saa ilde tilsløet of ikke engang kunde komme i Guds hus for at be?"

"Nei, hvorledes kunde han det?" svarte den anfektede. "Hun hadde vel lidt nok av den fæle soldat; hun trengte vel heller at trøstes."

"Netop sa," presten, "slik er det ogsaa med dig og dine onde tanker. Djevelen er en fryktelig krigsmand, som anfalter dig og kaster smuds paa din sjel, nemlig de onde tanker, syndige lyster og bespottelser, som han skyder ind i dit hjerte, om du en noksaa alvorlig vil undfly. Like saa plager dit eget hjerte dig, hvorfra ogsaa saadant utgaar, som Jesus sier. Men alt dette skal aldrig tilregnes dig eller skade, *naar du av al kraft flyr det og holder dig til Kristus.*"

## En lykte for min fot.

Dit ord en lykte for min fot og et lys paa min sti (Salm. 119, 105).

Et Guds barns privilegium er dette at eie Guds lys over den vei han skal vandre i denne vanskelige verden.

Det er vel en lykke at faa tale med Gud om stort og smaatt. At faa be om lys og visdom til at velge ret, naar livet stiller os paa de store og avgjørende valg. At faa kjende Guds venlige veiledning selv i de mindste smaating i det daglige liv.

Men jeg har truffet mange Guds barn som synes at de ikke faar dette lys. De ber om Guds veiledning. De staar foran vanskelige livsavgjørelser og vilde saa gjerne vite Guds vilje i saken. Men de synes ikke de faar noe svar.

Grunden til denne uro er vist i mange tilfelde at man har misforstaaet Guds belysning. Man glemmer ordet om, at lyset er en lykte for vor fot.

En lykte lyser jo ikke mere end et skritt eller to. Men jeg har den i haanden, og for hvert skritt jeg gaar følger den med og lyser for det næste skritt.

Saaledes er Guds lys en lykte for vor fot. Skritt for skritt. Vi synes ikke alltid om denne hans belysning og vilde helst, at han skulde sette paa en himmelsk lyskaster, saa sterk at vi kunde se hele veien frem til livets ende. Ja, helst vil vi at han skulde sette paa saa meget lys, at vi kunde se tvers igjennem dødens forheng like ind i det ukjendts land.

Men det er en naade av Gud, at han lyser bare skritt for skritt og ikke har lukket op fremtidens bok for os.

Jeg kjendte en troende dame, som var synsk. Hun saa ind i fremtiden, hvad der vilde hende hende selv eller hendes venner. Og hun saa det hele nøiaktig indtil den mindste detalj, f. eks. ulykker som vilde hende. Og dette blev en saa stor lidelse for hende, at hun bad Gud om at ta fra hende denne gave.

Jo, det er naade at Gud lyser skritt for skritt.

Riktignok er det ofte en alvorlig prøve for troen. For vi føler os urolige, naar vi synes Gud venter for lenge med at sende os lys.

Men vender vi os og ser tilbake paa vort liv med Gud, maa vi ikke da takke og prise Gud, fordi han gav os lys, og ledet os paa ret vei trods al vor uro og utaalmodighet.

Ja, jeg tenker det gik eder som det gik mig. Endog i de tilfelde da jeg ikke fik det lys jeg ønsket før jeg maatte handle, ogsaa da ledet Gud

## "Bare Gud"

Av pastor Johannes Knutzen.

Barnet skriker i morens armer. I morens arm blir det stille. Den saare hikstende graaten holder op, og en dyp, naturlig søvn erobrer det lille menneske. For barnet er moren den aller største. Umidelbart gir det sig helt hen til morens trøst.

Et voksent menneske er fortvilet. Det bevarer gjerne fasaden rolig og jevnstrøket, men graaten pipler ustanselig frem i det indre, og hel stillhet finner det ikke. Trøste sig selv kan det ikke. Aapne sig saa meget for andre at det ialfall kunde være en mulighet for andre aa bringe en trøst vil det ikke, enten det nu er tross eller uvanthet. Men selv om en aapnet sig for mennesker, vilde intet menneske kunne naa helt ned der hvor et lidende, fortvilet menneske egentlig kjemper sin kamp. Menneskesjelen er for dyp til at et menneske kan make helt aa følge en annen dit ned hvor hans smerte er. Stykkevis kan menneske hjelpe menneske, men ikke mere end stykkevis. Det er alene han som har skapt sjelen og kjenner alt som beveger sig i den, som kan hjelpe helt ut.

Det er "bare Gud" som kan være den egentlige sjelesørger, den egentlige hjelper. Magert er det nok for den som kjenner Gud som et navn, et ærbødig kling-klang — og intet mere. Meget er det for den som har fatt se inn i Guds navn aapenbaret av den enbaarne Sønn. Da forenkles situasjonen, naar de onde og kampfulle dager kommer — det blir "bare Gud" som gir sjelen det den maa ha, om den skal kunne leve.

"Bare i haap til Gud er min sjel stille; fra ham kommer min frelse." Salme 62, 2. —Bymissioneren.

"Se, jeg kommer snart! Hold fast ved det du har, for at ingen skal tage dine krone! —Aabr. 3:11.

Blandt de første kristne var det den trøstelige bevisthet at Jesus skulde komme igjen, og det var deres haap, at han skulde komme snart. Den dag da Jesus var faren op til Himlen, og discipulene stod sørgende igjen paa oljebjerget og stirret opover for om muligt at faa endnu et glimt av ham oppe i skyerne, sendt han ned til dem en engel med denne hilsen: "Denne Jesus som er optagen fra eder til Himlen, skal komme igjen paa samme maade som i har seet ham fare til Himlen." Det var deres trøst og deres haab. Senere bød den samme Jesus Johannes at skrive til menighederne: "Se, jeg kommer snart" — og det ikke bare een men flere gange. Nu er aarhundreder hendrundene siden den tid, og endnu er ikke Jesus kommen. Men hans komme maa nu være meget nærmere end den var den gang. Er nu denne trøst nogen glede for nutidens kristne—for mig og for dig? Eller tenker vi paa han gjenkomst med angst og gru? Hvis saa er, da vidner det ikke godt om os. Til sine tider er der vel ogsaa i vore hjerter en lengsel efter at faa se Jesus som han er, og bli fri synden og alt det som hindrer vor salighed. Men ak hvor vi er jordisk-sindede! Hvor lidt her er iblandt os av lyst til at fare herfra og være med Kristus! Vi vet og tror at Jesus skal komme igjen, men hvor skjelden vi gaar og venter-paa ham. Matte vi vaagne op som ret er! Maatte Arven og Kransen, og Kronen som er henlagt i Himlen for us, saa at dette her-nede som vi er saa optagne med, maatte tabe i betydning og sammenligning med det som er oventil. Maatte vi bli mere og mere løst fra dette jordiske, saa vi kunde vere rede naar Jesus kommer, og at vi kunde sige: Amen, ja kom Herre Jesus!"

fra Stille Sunder  
indsendt av N. Fjeldheim.

mig, saa jeg senere fik se at det var riktig det jeg valgte.

Derfor er det et vers jeg synger oftere end mange andre:

Hidindtil Herren har hjulpet saa vel indtil idag, til idag, troligen sørget for legem og sjel indtil idag, til idag.

Skjønt jeg har syndet i stort og i smaatt,

jeg dog fra ham har mottat alt godt, han har beviset mig kjærlighet blot indtil idag, til idag.

O. Hallesby.



### Helpful Suggestions for Christian Nurture

"Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them your children, talking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 11: 18-19).

By "Christian Nurture" we mean the efforts put forth to develop the Christian life of the child, and to establish Christian homes.

The W.M.F. maintains a department of Christian Nurture to help and encourage our women in this great and important task.

*What can a mother do to keep this atmosphere in the home?*

1. She must first, herself, set the good example in showing reverence for God; enthusiasm for the work of His Church; faith in prayer; teach her children to pray; gather the family for daily devotions.

In a recent book, Dr. Walter Maier characterizes the neglect of family devotions as "one of the supreme tragedies of modern home life."

2. Go to church, bring her children there, maintain the fine old custom of the family pew; co-operate with the Sunday school by sending children on time with lessons well prepared.

3. Encourage good reading; give thought to the type of music and pictures with which the children become familiar in the home. Make definite efforts to acquaint them with the worthwhile. Watch their leisure hours, amusements, hobbies, their playmates. Know the influences touching them outside the home, and guide them in making wise choices.

"And what I learned in childhood years  
Deep graven on the heart appears,  
The whole life journey through."

*How should family devotions be conducted?*

1. The parents should talk this over and together plan for some special time when all can be together each day, perhaps at breakfast or at the evening meal, or before retiring at night.

2. For small children: Bible stories, simple prayers and songs.

For older children: Read the Bible, perhaps responsively or by taking turns so that all may participate—sentence prayers—memorizing hymns—reading a chapter from a devotional book—studying the lives of Christian heroes and famous missionaries.

*What definite aid does our Christian Nurture department seek to give you?*

1. Special literature, free for the asking (at W.M.F. office, 425 4th St. So., Minneapolis, Minn.) such as:

- little prayer books for children
- devotion helps, and inspirational articles in pamphlet form
- specific suggestions for books for mothers, through the W.M.F. reading list.

2. Through our Ladies' Aids and conventions, talks, articles or demonstrations, presenting various phases of Christian Nurture in the home.

3. Through special articles in the "Lutheran Herald", "Lutheraneren", and our own W.M.F. "News Bulletin", and also through radio talks over WCAL (770 kilocycles).

The Christian Nurture Committee consists of three members, with the Cradle Roll secretary as a fourth, in advisory capacity. There is a Christian Nurture chairman in each district, and in most circuits.

"O matchless honor, all unsought  
High privilege surpassing thought  
That Thou shouldst call me, Lord, to be  
Linked in work-fellowship with Thee  
To carry out Thy wondrous plan  
To bear Thy messages to man  
In trust with Christ's own Word of Grace  
To every soul of human race."

*"Surrender meets us on the threshold of Christianity. There can be no Christianity without surrender."*

—Dr. Tanner.

## WOMEN'S MISSIONARY FEDERATION

Mrs. J. R. Lavik, Editor, — Luther Seminary, Saskatoon, Sask.

*Train up a child in the way he should go and even when he is old he will not depart from it.—Prov. 22:6.*

\* \* \*

"A partnership with God is Motherhood  
What strength, what purity, what self-control,  
What love, what wisdom should belong to her

Who helps God fashion an immortal soul."

\* \* \*

Tofield, Alberta

February 16, 1943.

Dear Ladies Aids:—

The New Year is not yet far spent. I often wonder what God will be permitted to do through you and me this year. This is a momentous year in the history of our church. We should make every opportunity for service count. May I quote from Mrs. Norman's letter of November 14th. to the Ladies Aid presidents:

"We sincerely hope that every aid will make use of the literature packets. *The days when we felt justified in meeting only for a short devotion, a cup of coffee and a friendly visit are over. There is so much work to do. We must keep posted, we must know what needs to be done; we must prepare to be of use.* Just now we must study the history of our own church and its pioneers, so that we may intelligently take part in its 100th. Anniversary.

Forward then in Bible Study, in prayer, in reconsecration of ourselves and our means, and also in the use of the program series. Forward with greater zeal for the routine work of our W.M.F. How we wish that every aid might be 100% in participation in the work of every department! It has become necessary to ask that each society include with their per capita dues and extra quarter to pay for the copy of the *News Bulletin* that is sent to the society in care of the president. If each society will do this, we hope to be able to maintain the low subscription price of 25c per year. I hope you are keeping your copies on file for reference."

And by the way have YOU sent in your triplicate cards yet? You know of course that the responsibility of filling in and sending these cards rest on you. You know too that the poor circuit president is often at her wit's end because when she cannot get her information from your Ladies Aid she in turn cannot send her reports to me.

Then, I wish you could realize where that puts me. Perhaps by this time you are beginning to feel just a little bit sorry for me—well, don't stop! I mean, don't stop at that. Dig out those triplicate cards you laid away on the shelf with the other mail and send one to your circuit president because, you see, I have already written each one of them and asked for her report!

Since Mrs. Lavik, your page editor, has offered me the use of this page for any message or business details I might have in mind each month, I am accepting the chance gladly. There are so many matters I would like to remind you of now and then. Especially now when we begin to make plans for celebrating this red-letter year of our beloved church.

Until next page then,

Greetings in Jesus' Name,  
Magda Hendrickson.

### WHICH ARE YOU?

"Someone has aptly said that in organization there are three kinds of members, namely: Workers, jerkers, and shirkers.

"The Shirkers are forever refusing offices and appointments that involve time, work and responsibility. The common expression heard from them is, 'I'm too busy; get somebody else!'

"The Jerkers are those who work when they take a notion, by streaks, jerks, fits, and starts. Suddenly and unexpectedly they surprise others by assuming responsibility. As suddenly and unexpectedly they are gone, letting their duties fall to utter ruin. Jerkers work well when all comes their way, if they may be at the head and receive the credit, but otherwise will scarcely lift a finger.

"The Workers are the dependable, willing, who take off their coats, roll up their sleeves and step in to do the task that is needed, whether pleasant or not, easy or

### AS I SEE IT

Arna Njaa, Executive Secretary, LDR

How would you like to attend about one hundred LDR meetings in a year? That has been my joy in 1942. I would have enjoyed them more if I hadn't been the speaker at most of them. Still I should not say that, for, standing in front of people sharing that which fills my heart, I can sense the pulse of the listeners and somehow know whether or not LDR work is a joy to those who share its fellowship. Of course many of these meetings are not typical LDR meetings, for usually members of the congregation are invited and the topic is omitted to give all the time to the speaker. Quite often, however, I have the privilege of sitting in on a real LDR session.

It is always interesting to observe the variety of ways in which different people use the same material. This is particularly true of the worship offering meditation. Invariably it is read as it appears in the *News Bulletin*. The variety comes in the reader's appreciation of the thoughts expressed. Quite often the reader injects her own little comments as she goes along. Sometimes she adds a little poem she has read elsewhere. Occasionally she condenses the meditation into her own words. It is always very obvious whether or not the reader is in tune with the ideas expressed in the meditation.

The LDR program is most enthusiastically received where the topic leader has made the material her own and gives it as a talk or a discussion calling for the participation of the entire group.

During December I visited many LDR Christmas meetings. Each one revealed much thought and preparation on the part of the officers. The devotional material presented in the program leaflet was used in many different ways. One group had separate readers for each Scripture portion, with the singing done by the whole group (mimeographed sheets of the songs were prepared for each member). Another had one reader for all the Scripture passages, and the songs were sung by a hidden trio—all by candle light. Another had a reader for all passages and the carolling was done in a variety of ways, as solos, duets, humming and group singing. I couldn't say which method was the most effective. All ways were effective.

Treasure Chests were brought in at all the meetings I attended. One group simply brought them up to a table while someone played the piano; another had an altar with candelabra around which the group passed leaving their chests. This group had a worship offering at the same time, which amounted to \$48, while their treasure chests brought in almost \$40. Another group, which met in a home, discovered that its president had prepared a miniature of the altar in the church to its minutest detail. Carrying lighted candles, singing *Tall Candles*, the group brought their treasure chests to this altar.

Some groups exchanged gifts with each other; others brought food and clothing for some needy family; and others brought gifts for institutions. One group had a lovely banquet in a small room at one of the hotels. Each girl went up to the Christmas tree, closed her eyes, selected a gift, and opened it before she took her place again. Treasure chests were placed under the Christmas tree.

United as we are in purpose; unified as we are in program and projects, we still have room for much originality and initiative. That is one of the things which makes LDR fellowship a rich experience.

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety—all this rust of life ought to be scoured off by the oil of mirth. It is better than emery. Every man ought to rub himself with it. A man without mirth is like a wagon without springs, in which one is caused disagreeably to jolt by every pebble over which it runs. —Henry Ward Beecher.

difficult, whether placed on the top or at the bottom, without having to be entreated, cajoled, flattered, or threatened. They say, 'I'll do my best.'

### Today's Need and How You Can Help by Enlisting in The Army of Deaconesses

By Mrs. Laura Brown  
Dist. Deaconess Secretary.

Just a year ago I sent an invitation through "Shepherd" to all christian young women of Canada to join our Deaconess Army. I also sent an invitation to our W.M.F. leaders in Canada to see what could be done towards building a Deaconess Hospital in our district, thereby making it easier for our young women to take the Deaconess training. I have had no response and such a project may seem hopeless at the present time. However, I remember when our church began building our Deaconess Hospital in Minneapolis that, too, looked hopeless. But it went through victoriously because there was much praying about it, and God hears prayers if we but turn to Him for help.

In looking over some literature at hand about Deaconess work, I find one, written by Mrs. O. R. Sletten, that is very helpful. From it I see that there are only about 400 deaconesses and nine Motherhouses in the Lutheran Church bodies in the United States, — a rather small number for so many.

Let us pray that our young women may hear the call to enlist in the Deaconess army, and let us also pray that we may do our bit to help them.

Anyone interested in learning more about this work may write to Sister Superior, Marie Rorem, 1138 No. Leavitt St., Chicago, Illinois.

★

### A Deaconess Prayer

I dedicate myself to Thee  
O Lord, my God! This work I undertake  
Alone in Thy great name and for Thy sake,  
In ministering to suffering I would learn  
The sympathy that in Thy heart did burn  
For those who on life's weary way  
Unto diseases divers are a prey.  
Take then, mine eyes and teach me to  
perceive  
The ablest way each sick one to relieve.  
Guide Thou my hands that e'en their touch  
may prove  
The gentleness and aptness born of love.  
Bless Thou my feet and while they softly  
tread,  
May faces smile on many a suffering bed.  
Touch Thou my lips, guide Thou my  
tongue;  
Give me a word in season for each one.  
Clothe me with patient strength all tasks  
to bear,  
Crown me with hope and love, which know  
no fear,  
And faith that, coming face to face with  
death,  
Shall e'en inspire with joy the dying breath.  
And through the arduous day my actions  
guide  
And through the lonely night watch by my  
side.  
So shall I wake refreshed with strength to  
pray:  
Work in me, through me, with me, Lord,  
this day.

—Phoebe.

### House Blessing

Bless the four corners of this house  
And be the lintels blest:  
And bless the hearth and bless the board  
And bless each place of rest:  
And bless the door that opens wide  
To stranger as to kin,  
And bless each crystal window pane  
That lets the sunlight in;  
And bless the roof-tree overhead  
And every sturdy wall:  
The peace of God, the peace of man,  
The peace of love on all.

—Selected.

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